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793 nize a priesthood completely separate from civil officialdom; both were mutally dependent. There was a priestly hierarchy, it is true, but it probably operated in conjunction with civil position. Permanent positions may have existed, but in the chapters on religion we shall describe more fully how completely the realms of Church and State coalesced among the people of ancient Mexico, in contrast to the cleavage between them in our own society.

567 Mexican society existed for the benefit of the tribe, and each member was supposed to do his part in preserving the community. However, the bane of working social orders as well as hypothetical social schemes are those unfortunates who, by mischance, maladjustment or just plain deviltry, do not do their part. The Aztecs, too, had this problem to cope with, and there developed a social class of people who had lost their civil rights and become slaves. This they might do voluntarily or because they were prisoners of war or were punished for crimes or were sold by their parents. Their treatment differed according to the circumstances of their enslavement.* (See Plate 38, bottom left.)

[727] Military captives usually were sacrificed, but those who demonstrated some unusual skill were sometimes bought for domestic service or put to work on some communal enterprise. Criminal slaves lost their free status for such offenses as failure to denounce treachery, membership in a traitor's family, kidnaping for sale a free man, selling another's property without his consent, theft without restitution when over ten years old or hindering a slave from gaining the sanctuary of a chief's house. Penal slaves were privately owned, usually to make restitution to those whom they had injured.

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Voluntary slavery was assumed by the poor and landless

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tated against the social advantages of the gathering. To steal corn, the staple of life, when growing in the field, was a serious offense, demanding the death penalty or slavery, but a wayfarer might with impunity satisfy his hunger by plucking ears from rows adjacent to the road. To filch gold, silver and jade, precious substances reserved for religious ornaments, was also a mortal crime.

Murder, even of a slave, brought the death penalty. Rebels and traitors received the same fate, but kidnapers were sold into slavery. Drunkenness was a serious crime except at prescribed ceremonial occasions. Social disapproval, public disgrace, even death by stoning or beating, were penalties suffered by the intemperate. However, the old of both sexes, who had fulfilled their tribal obligations, were allowed great latitude in their potations.

The witch or practicer of black magic was sacrificed, and death was likewise the lot of him who impersonated a high official. A slanderer had his lips cut off and sometimes his ears as well. Brawling and fighting in the market place were dealt with severely, but in an ordinary case of assault the assailant paid for the cure of the assailed and for any damage done. Adultery was punished with great severity, even death, when committed outside the pale of the divorce laws. Hanging was the usual penalty for violation of the incest laws, and sodomy was punished with revolting brutality.

Thus reduced to cited instances, Aztec law was brutal. Actually, from childhood on, the individual grew up into correct social behavior; the violator of the code met with serious consequences. All people had some kind of personal property, but land belonged to the tribe and only its produce to the individual. Therefore, the elaborate legislation